A SPEECH

Deliver'd to the

Worſhipful and Antient SOCIETY

OF

Free and Accepted Maſons,

AT

A **Grand Lodge**, held at *Merchant's-Hall*, in the City of *York*, on *St. John's Day*, *December* 27. 1726.

The Right Worſhipful

CHARLES BATHURST Eſq;

Grand-Maſter.

By the Junior Grand-Warden.

Olim meminiſſe juvabit.

LONDON:

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BRITISH MUSEUM

TO

Daniel Draper Eſq;

Dear Brother,

THAT this Diſcourſe ſees the Light, is chiefly owing to your Candid Reception of it at the Rehearſal. I can no where therefore pitch upon a Patron more intereſted (I may ſay) in its Protection. A ſuperior Command has

ſince wrung it from me; and, as I hope you will bear me Witneſs, with Reluctancy enough. I am ſorry to ſay, that I am afraid the Lodge has truſted too much to your Judgment, though that exceeds mine as far as an *Extempore* Harangue can a ſtudied Speech.

Since I mean it entirely for the Good of my Brethren, I am no ways in Pain what the reſt of the World ſhall think of it; becauſe we all know none but a *Maſon* can thoroughly underſtand it. It is hard we have but a Negative to all the Invectives daily beſtowed upon us; and yet as *Mens ſibi conſcia recti*, Silence is the beſt Way of anſwering thoſe angry Sophiſters, who becauſe they cannot unlooſe

unloose the Knot, would gladly cut it asunder.

And now I, as the Lodge's proper Officer, am order'd in this publick Manner to return you their unfeigned Thanks for the great Honour you have twice done them; and I should very much wrong their Trust to neglect it. I should now also go on, according to the constant Practice of Epistles Dedicatory, to say some very fine Things without Sense or Meaning: But as Flattery is no ways inherent to *Masonry*, as a Brother, pardon me if I only say this, That we know a Genius, which, were it plac'd in a proper Station for its Exertion deservedly its Due, might not only be a Credit to the

Fraternity

Fraternity in particular, but an Honour to our whole Country,

"*And ſtand the Foremoſt in the Rank of Fame.*"

I am, (SIR,)

Ever Cordially Yours.

A SPEECH

Deliver'd to the

Worſhipful and Antient Society

OF

Free and Accepted Maſons.

Right Worſhipful Grand-Maſter, and Brethren,

YOU, Sir, and all of your know, that I have had the Honour to bear the Office of one of the Grand-Wardens to this Society for this laſt Year; and by that Office, I am not only particularly oblig'd to take Care, that, during my Adminiſtration

tion, neither the Revenues, nor the *Arcana* of the Lodge, be either embezzled or expoſed to vulgar Eyes; but I do think it alſo my Duty, before I reſign my Place, at leaſt, Sir, ſince I have your Commands for it, to remind you of ſome Things relating to Human Society in general, as well as to this our moſt antient LODGE in particular.

How unequal a Task I have taken upon myſelf, will, I am afraid, but too evidently appear by the Sequel. A young Brother pretending to dictate on two ſuch Sublime Subjects to older and wiſer Heads than his own, can admit of no Excuſe but that I have juſt now mention'd. I would not in this be thought to derogate from the Dignity of my Office, which, as the Learned *Verſtegan* obſerves, is a Title of Truſt and Power, *Warden* and *Guardian* being ſynonimous Terms; yet as you are no Strangers to publick Aſſemblies, and cannot but obſerve the Awe they often ſtrike on ſuch as are oblig'd to exert any Talent before them, this *Firſt Eſſay*, however wrote or deliver'd, I hope will neither diſcredit my Perſon or my Office. It has been ſaid, by one that knew it well, that one would think there was ſome Kind of Faſcination in the Eyes of a large Circle of People, darting all together on one Perſon,

ſon, which has made many a brave Fellow, who has put his Enemy to Flight in the Field, tremble in the delivering of a Speech before a Body of his Friends at home. Whatever will be the Event of this, I hope the good Deſign I do it with, ſhall, by the Candor of my Brethren be admitted for an Excuſe, and in ſome Meaſure compenſate for the Loſs of Time, which, I doubt not, might be much better employ'd on this important Occaſion.

HUMAN Society, Gentlemen, taken in general Terms, is one of the greateſt Bleſſings of Life. For this End Speech and Language was given us, which does ſo ſublimely diſtinguiſh us above the reſt of the Works of the Creation. The different Empires, Kingdoms, and Commonwealths, in the Univerſe, are only ſo many greater or leſſer Communities or Societies of Mankind collected together; and, for the moſt part, have invented the Laws and Language they now ſpeak, and are govern'd by. *Society* has Harmony in the very Sound of the Word; but much more in the Application of it: For 'tis to it we owe all Arts and Sciences whatſoever. To this End, all Schools, Seminaries, and Colleges, were erected by our wiſe Progenitors; not to mention thoſe number-

leſs noble Edifices ſet a-part for congregated Societies in Divine Worſhip. How uſeful this of our own has been in theſe remarkable Particulars, I ſhall have ſufficient Reaſon to ſpeak of in the Sequel.

Et adde tot Egregias Urbes, operumque laborem,
Tot congeſta manu Præruptis oppida Saxis.
Virg.

BUT when we come to view Society, and its Uſefulneſs in a nearer Perſpective, we ſhall find it magnify upon us prodigiouſly, and requires a Pencil more delicate than mine to draw it in Perfection; I ſhall confine myſelf therefore to a few ſlight Touches, which, even from my Hand, may perhaps give ſome Idea of the Beauty of the Whole.

'TIS a Maxim indiſputably true, That we ought to read Men, as well as Books. What an unſociable Animal is a learned Pedant, who has ſhut himſelf up all his Life with *Plato* and *Ariſtotle*? For, 'till the Duſt and Cobwebs of his Study are burſh'd off of him by Converſation, he is utterly unfit for Human Society.

A GOOD Genius can only be cultivated this Way, but lies like a rich Diamond, whoſe

whoſe Beauty is indiſcernable 'till poliſhed.

Good Manners, the chief Characteriſtick of a fine Gentleman, is only attainable this Way: For we learn by ſeeing how odious a Brute is, to ſhun Brutality.

Good Senſe, which indeed is a Genius, yet can no way be ſo readily improv'd, as by frequent obſerving in good Company Nonſenſe and Ribaldry exploded.

In fine, neither our Health nor Wealth would ſuffer by it, but be both of them increaſed and amended, did not the pernicious Cuſtom of Drinking too deep, which we of our Nation too much indulge, invert the Order and OEconomy of all Society. There is no Converſation to be kept up in the World without good Nature, or ſomething which muſt bear its Appearance, and ſupply its Place: For this Reaſon Mankind have been forc'd to invent an artificial Kind of Humanity, which, as a great Author has defin'd, is called *Good Breeding*. But when both theſe have their Foundations ſapp'd by an Inundation of Liquor, Ruin and Deſoſolation will undermine and lay waſte that Glorious Seat of *Reaſon*, which the Divine Architect has, above all others, honoured the human Conſtitution with.

THE moſt ingenious Author, that ever lived, has made a pretty Obſervation on the different Humours that Drink produces in an *Engliſh* Society. He ſays, they proceed from the different Mixtures of Foreign Blood that circulates in us. *We ſit down, indeed,* ſays he, *all Friends, Acquaintance, and Neighbours; but after two Bottles, you ſee a* Dane *ſtart up, and ſwears the Kingdom is his own; a* Saxon *drinks up the whole Quart, and ſwears he will diſpute that with him; a* Norman *tells them both, he will aſſert his Liberty; and a* Welſhman, *cries, They are all Foreigners and Intruders of Yeſterday, and beats them all out of the Room. Such Accidents,* adds our Author, *frequently happen amongſt Neighbours, Children, and Couſin-Germans.* I wiſh I could not ſay, that I have frequently obſerved it in our own moſt amicable Brotherhood of *Free Maſons.*

BUT ſo many better Heads and Pens have been employed on this Subject, that it would be too preſuming in me to take up more of your Time about it. I ſhall proceed, therefore, as I propoſed, to ſpeak of this **Our Moſt Antient and Moſt Honourable Society** in particular.

AND here, my Brethren, ſo vaſt and ſpacious a Foundation is marked out for one of the nobleſt Superſtructures that Wit can invent,

invent, and Rhetorick adorn; that, were the Deſign drawn and executed by a maſterly Genius, with all the neceſſary Oratorical Decorations proper for ſo ſublime a Subject, we might ſafely ſay with the POET,

—— *Quod nec Jovis Ira, nec Ignis,*
Nec poterit Ferrum, nec Edax abolere Vetuſtas.

But as I am verily perſuaded, that you neither expect to hear a *Cicero*, a *Demoſthenes*, or even —— a *Henly* in me; ſo I may hope your Candour and Humanity will pardon my Temerity, where the Loftineſs of the Text muſt inevitably ſhew the Inſufficiency of the Preacher.

THE Learned Author of the *Antiquity of Maſonry*, annexed to which are our Conſtitutions, has taken ſo much true Pains to draw it out from the Rubbiſh which the ignorant Ages of the World had buried it in, as juſtly merits the higheſt Gratitude from his Brethren.

THAT diligent Antiquary has traced out to us thoſe many ſtupendous Works of the Antients, which were certainly, and, without doubt, infinitely ſuperior to the Moderns: I ſhall not, therefore, follow his Steps; but ſince there ought to be ſomething ſaid of antient

antient Architecture, to illuſtrate the real Antiquity of Maſonry in general, I ſhall beg Leave to ſubjoin what an elegant Modern Author, the ever-celebrated Mr. *Addiſon*, has wrote on this Subject.

" We find, *ſays he*, in Architecture, the " Antients much ſuperior to the Moderns: " For, not to mention the Tower of *Babel*, " which an old Author ſays, there were the " Foundations to be ſeen in his Time, which " looked like a ſpacious Mountain, what " could be more noble than the Walls of " *Babylon*, its hanging Gardens, and its " Temple to *Jupiter Belus*, that roſe a Mile " high by eight ſeveral Stories, each Story " a Furlong in Heighth, and on the Top of " which was the *Babylonian* Obſervatory? I " might here likewiſe take notice of the " huge Rock that was cut into the Figure " of *Semiramis*, with the ſmaller Rocks that " lay by it in the Shape of tributary Kings; " the prodigious Baſon, which took in the " whole *Euphrates*, until ſuch time as " a new Canal was formed for its Re- " ception, with the ſeveral Trenches through " which that River was convey'd. I know, " *adds our Author*, there are Perſons, who look " upon ſome of theſe Wonders of Art to be " fabulous; but I cannot find any Grounds

" for

" for ſuch a Suſpicion, unleſs it be that we
" have no ſuch Works amongſt us at pre-
" ſent. There were, indeed, many greater
" Advantages for Building in thoſe Times,
" and in that Part of the World, than have
" been met with ever ſince. The Earth
" was extremely fruitful, Men liv'd gene-
" rally on Paſturage, which requires a much
" ſmaller Number of Hands than Agricul-
" ture. There were few Trades to employ
" the buſy Part of Mankind, and fewer
" Arts and Sciences to give Work to Men
" of ſpeculative Tempers; and what is more
" than all the reſt, the Prince was abſolute;
" ſo that when he went to War, he put him-
" ſelf at the Head of a whole People; as
" we find *Semiramis* leading her three Mil-
" lions to the Field, and yet overpower'd
" by the Number of her Enemies. It is
" no Wonder then, when ſhe was at Peace,
" and turn'd her Thoughts on Building, that
" ſhe could accompliſh ſo great Works with
" ſuch a prodigious Multitude of Labourers.
" Beſides that, in her Climate there was
" ſmall Interruption of Froſt and Winters,
" which make the Northern Workmen lie
" half the Year idle. I might mention, a-
" mongſt the Benefits of the Climate, what
" Hiſtorians ſay of the Earth, that it ſweated

" out

" out a Bitumen or natural Kind of Mortar,
" which is doubtleſs the ſame with that men-
" tioned in Holy Writ, as contributing to
" the Structure of *Babel*. *Slime they us'd inſtead*
" *of Mortar*.

" In *Ægypt* we ſtill ſee their Pyramids,
" which anſwer to the Deſcription that have
" been made of them; and, I queſtion not,
" but a Stranger might find out ſome Re-
" mains of the Labyrinth that covered a
" whole Province, and had an hundred
" Temples diſpoſed among its ſeveral Quar-
" ters and Diviſions.

" The Wall of *China* is one of theſe
" Eaſtern Pieces of Magnificence, which
" makes a Figure even in the Map of the
" World; although an Account of it would
" have been thought fabulous, were not the
" Wall itſelf extant.

" We are obliged to Devotion for the no-
" bleſt Buildings that have adorned the
" ſeveral Countries of the World. It is this
" which has ſet Men at Work on Temples,
" and publick Places of Worſhip, not only that
" they might by the Magnificence of the
" Building invite the Deity to reſide there,
" but that ſuch ſtupenduous Works might
" at the ſame Time open the Mind to vaſt

" Con-

" Conceptions, and fit it to converſe with " the Divinity of the Place. "

THUS far our Author: And I am perſuaded you have not thought me tedious in giving you ſo much of the Works of that Great Man inſtead of my own. From what he has ſaid, the great Antiquity of the Art of Building or Maſonry may be eaſily deduc'd; for without running up to *Seth*'s Pillars or the Tower of *Babel* for Proofs, the Temple of *Belus* alone, or the Walls of *Babylon*, of both which the Learned Dr. *Predeaux* has given ample Accounts, which were built Four Thouſand Years ago, and above One Thouſand before the building of *Solomon*'s Temple, are ſufficient Teſtimonies, or at leaſt give great Reaſon to conjecture, that three Parts in four of the whole Earth might then be divided into ℭ-℗-ℱ-ℂ & ℌ-ℕ.

Now, it is morally impoſſible but Geometry, that noble and uſeful Science, muſt have begun and gone Hand-in-hand with Maſonry; for without it, thoſe ſtupendous and enormous Structures could never have been erected. And tho' we have not the Names of any great Proficients ſo early as *Babylon*, yet we have a *Pythagoras*, an *Euclid*, an *Archimedes*, flouriſhing in very remote Ages, whoſe Works have ever ſince been,

and are at preſent the Baſis on which the Learned have built, at different Times, ſo many noble Superſtructures.

But I muſt not treſpaſs too much on your Patience, and ſhall therefore, tho' unwillingly, paſs over the Building of *Solomon's Temple*, a Building where God himſelf was the Architect, and which to all Maſons is ſo very particular, that 'tis almoſt unpardonable to neglect it.

But that with the Repairs of it by *Joſiah*, rebuilding by *Zerubbabel* and *Herod*, to the final Deſtruction by *Titus Veſpaſian*; together with the Hiſtory of the *Grecian* and *Roman* Orders and Architects, the *Gothick* Intruſion over all, and its late Reſurrection and preſent growing Greatneſs, may be Subjects ſufficient for ſeveral Diſcourſes; which, ſince I have ventur'd to break the Ice, I hope ſome abler Hand will carry on.

I ſhall now, by way of Concluſion, beg Leave to ſubjoin ſome Obſervations, and apply them more particularly to our ancient Lodge, and to our preſent Meeting at this Solemnity. And here I know you'll excuſe me from unveiling our Myſteries, tho' I am ſpeaking to my Brethren, when you ſee the Reaſon I dare not plain in my Hand.

Since,

SINCE, as has been ſaid, Human Society has always been ſo uſeful, it cannot be wondered at, that this of ours ſhould have ſo very ancient an Original. I have already ſhewn you that Maſonry is the oldeſt Science the World has produced; the firſt the earlieſt Ages employ'd their whole Study and Induſtry upon; and for this Reaſon the fundamental Rules of this Art have been handed down from Age to Age, and very juſtly thought fit to be made a Myſtery on. A Myſtery, however, that has ſomething in it apparent to the whole World, and which alone is ſufficient to anſwer all the Objections that Malice or Ignorance can throw, or has urged againſt us; of which, to mention no more, our three Grand Principles of Brotherly Love, Relief, and Truth to one another, are very ſhining Inſtances. A Foundation laid in Virtue by the ſtricteſt Geometrical Rules, is a Point of ſuch Moment, that each Line deſcribes its Strength and Stability, and a Maſon muſt have a very ſuperficial, and far from a ſolid Judgment, that can doubt of its Duration to the End of all Things.

The Pen, the Pencel, and the Trowel, have always been thought by the greateſt Monarchs the World has produc'd, the propereſt Inſtruments to convey their Names and Actions to the lateſt Poſterity. The two former are certainly capable of flattering either their Vices or their Perſons; but the honeſt *Trowel*, as the beſt and moſt durable Regiſter, muſt be allowed to bid the faireſt for eternizing of them, and has in their erecting Cities, Caſtles, Palaces, Amphitheatres, *&c.* brought down for many Ages, and does not only convince us at preſent of their diſtinct Genius, Riches, Religion, Politicks, and Power, but their very Names have been ſtampt, and are ſtill current among us; for Inſtance, *Conſtantinople*, *Ceſarea*, and *Alexandria*.

WHAT Wonder after this, that ſo many Kings, Princes, and Noblemen, have at all Times honoured this Society with their peculiar Patronage and Protection, have taken it as an Honour to have been initiated into the myſterious Part of it, and thought it no Degradation for a Maſon to ſay he was Brother and Fellow to a King?

EUROPE came much later to the Knowledge of this Art, than the Eaſtern Parts of the World; and this Iſland, as far as I can find,

find, the lateſt of all: For tho' by our Records we learn it was brought into *France* and *Germany* by * one who was actually at the building of *Solomon's Temple*, yet it was long after that, when † St. *Alban*, the Proto-Martyr of *England*, along with Chriſtianity introduced Maſonry. To the *Romans*, indeed, our Anceſtors owe the Origin of uſeful Learning amongſt them, which made a very good Exchange for the Loſs of their Freedom; for *Cæſar* in his Commentary tells us, that the *Britains* had no walled Towns, nor Houſes, but only fortified their Dwellings with Woods and Marſhes: But when after that, our firſt *Saxon* Kings, having thrown off the barbarous Ignorance of *Paganiſm*, were by the Light of the Goſpel more civiliz'd, and ſhewn the Uſefulneſs of Arts and Sciences, this of ours anſwering the neceſſary End of Self-Preſervation, as well as Grandeur and Devotion, muſt be allowed to be firſt ſought after; and tho' Old *Verulam*, ſince * call'd *St. Albans*, may juſtly claim Precedency as the firſt-built Town in *Britain*, yet you know we can boaſt that the firſt Grand Lodge ever held in *England*, was held

* *Ninus.*

* *Cambden.*

† *This from an old Record preſerv'd in our Lodge.*

held in this City; where * *Edwin*, the firſt Chriſtian King of the *Northumbers*, about the Six Hundredth Year after *Chriſt*, and who laid the Foundation of our † Cathedral, ſat as Grand Maſter. This is ſufficient to make us diſpute the Superiority with the Lodges at *London*: But as nought of that Kind ought to be amongſt ſo amicable a Fraternity, we are content they enjoy the Title of Grand Maſter of *England*; but the *Totius Angliæ* we claim as our undoubted Right.

AND here I have a fair Opportunity to enlarge upon thoſe Encomiums due to Our Preſent GRAND MASTER, whoſe Regard for his Office, Proficiency in the Science, and His Great Munificence ſhewn to the Society, can never be forgotten; *Manat alta mente repoſtum*: We muſt all acknowledge Him to be the Foundation-Stone of its Preſent and Growing Grandeur.

BUT His Command prevents me from proceeding in this.

MR

* Edwin's *Chief Seat of Reſidence was at* Derventio, *now call'd* Auldby, *ſix Miles from* YORK. Rapin, p. 162.

† *A Church of Wood was haſtily run up at* York *for the new Converts, which were very numerous. Shortly after* Edwin *laid the Foundation of a Church of Free Stone, but finiſh'd by* Oſwald, *his Succeſſor.* Rapin, p. 246. Bede, L. 2. c. 13.

Mr. DEPUTY MASTER has likewiſe executed his Office throughout the whole Year with great Pains and Induſtry; and every particular Member of the Lodge owes him all imaginable Gratitude for it.

FOR my *Brother Warden* and myſelf, I leave our Conduct to your own Judgment: Our Accounts have been examin'd; and we hope we have not any Ways wrong'd the Great Truſt you repos'd in us.

A WORD of Advice, or two, and I have done. To You, my Brethren, the Working Maſons, I recommend carefully to peruſe our Conſtitutions: There are in them excellent Rules laid down for your Conduct, and I need not inſiſt upon them here.

To You that are of other Trades and Occupations, and have the Honour to be admitted into this Society, I ſpeak thus: Firſt, Mind the Buſineſs of your Calling: Let not *Maſonry* ſo far get the Aſcendant, as to make you neglect the Support of yourſelves and Families. You cannot be ſo abſurd as to think that a Taylor, when admitted a Free Maſon, is able to build a Church; and for that Reaſon your own Vocation ought to be your moſt important Study. Falſe Brethren, 'tis true, may build Caſtles in the Air; but a good Maſon works upon no ſuch fickle Foundation

dation: So ſquare your Actions, as to live within Compaſs: Be obedient to the Officers choſen to govern the Lodge; conſider they are of your own appointing, and are truſted with an unlimited Power by you. As well henceforwards, as this Solemn Day, let each ſalute his Brother with a chearful Countenance; that as long as our Feet ſhall ſtand upon this earthly Foundation, we may join Heart and Hand, and, as it were, with one Voice iſſuing from the ſame Throat, declare our Principles of Brotherly Love, Relief, and Truth, to one another. After which, and a ſtrict Obſervance of our Obligations, we can be in no Danger from the Malice of our Enemies without the Lodge, nor *in Perils amongſt Falſe Brethren* within.

AND now, Gentlemen, I have reſerv'd my laſt Admonitions for You: My Office, as I ſaid before, muſt excuſe my Boldneſs, and your Candour forgive my Impertinence. But I cannot help telling you, That a Gentleman without ſome Knowledge of Arts and Sciences, is like a fine Shell of a Houſe, without ſuitable Finiſhing or Furniture: The Education of moſt of you has been Noble, if an Academical one may be called ſo; and I doubt not but your Improvements in Literature

terature are equal to it: But if the Study of Geometry and Architecture might likewiſe be admitted, how pleaſant and beneficial they wou'd be, I do not preſume to inform you.

——*Ingenuas didiciſſe fideliter artes,*
Emollit mores, nec ſinit *eſſe feros.*

ſays *Ovid.* And it is likewiſe ſaid, That a Man who has a Taſte for Muſick, Painting, or Architecture, is like one that has another Senſe, when compar'd with ſuch as have no Reliſh for thoſe Arts. 'Tis true, by Signs, Words, and Tokens, you are put upon a Level with the meaneſt Brother; but then you are at Liberty to exceed them, as far as a ſuperiour Genius and Education will conduct you. I am creditably inform'd, that in moſt Lodges in *London*, and ſeveral other Parts of this Kingdom, a Lecture on ſome Point of Geometry or Architecture is given at every Meeting: And why the *Mother Lodge* of them all ſhou'd ſo far forget her own Inſtitutions, cannot be accounted for, but from her extreme old Age. However, being now ſufficiently awaken'd and reviv'd by the comfortable Appearance of ſo many worthy Sons, I muſt tell you, that ſhe ex-

dation: So ſquare your Actions, as to live within Compaſs: Be obedient to the Officers choſen to govern the Lodge; conſider they are of your own appointing, and are truſted with an unlimited Power by you. As well henceforwards, as this Solemn Day, let each ſalute his Brother with a chearful Countenance; that as long as our Feet ſhall ſtand upon this earthly Foundation, we may join Heart and Hand, and, as it were, with one Voice iſſuing from the ſame Throat, declare our Principles of Brotherly Love, Relief, and Truth, to one another. After which, and a ſtrict Obſervance of our Obligations, we can be in no Danger from the Malice of our Enemies without the Lodge, nor *in Perils amongſt Falſe Brethren* within.

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——*Ingenuas didiciſſe fideliter artes,*
Emollit mores, nec ſinit *eſſe feros.*

ſays *Ovid.* And it is likewiſe ſaid, That a Man who has a Taſte for Muſick, Painting, or Architecture, is like one that has another Senſe, when compar'd with ſuch as have no Reliſh for thoſe Arts. 'Tis true, by Signs, Words, and Tokens, you are put upon a Level with the meaneſt Brother; but then you are at Liberty to exceed them, as far as a ſuperiour Genius and Education will conduct you. I am creditably inform'd, that in moſt Lodges in *London*, and ſeveral other Parts of this Kingdom, a Lecture on ſome Point of Geometry or Architecture is given at every Meeting: And why the *Mother Lodge* of them all ſhou'd ſo far forget her own Inſtitutions, cannot be accounted for, but from her extreme old Age. However, being now ſufficiently awaken'd and reviv'd by the comfortable Appearance of ſo many worthy Sons, I muſt tell you, that ſhe ex-

pects that every Gentleman, who is called a Free Maſon, ſhou'd not be ſtartled at a Problem in Geometry, a Propoſition in *Euclid*, or at leaſt be wanting in the Hiſtory and juſt Diſtinctions of the five Order of Architecture.

To ſum all: Since we are ſo happily met to celebrate this Annual Solemnity, let neither *Dane* nor *Norman*, *Goth* nor *Vandal*, ſtart up to diſturb the Harmony of it; that the World may hear and admire, that even at this critical Time all Parties are buried in Maſonry; but let us ſo behave ourſelves here and elſewhere, that the diſtingniſhing Characteriſticks of the whole Brotherhood may be to be called good Chriſtians, Loyal Subjects, True Britons, as well as Free Maſons.

A SPEECH

Deliver'd to the

Worſhipful SOCIETY

OF

Free and Accepted Maſons,

AT

A Lodge, held at the *Carpenters Arms* in *Silver-Street*, *Golden-Square*, the 31ſt of *December*, 1728.

By the Right Worſhipful Edw. Oakley, Architect, *M. M.* late Provincial, Senior Grand Warden in *Carmarthen*, *South Wales*.

Brethren,

SI have the Honour to aſſume the Chair, as Maſter of this Lodge, I do aſſure [illegible], I will do my Endeavour to diſcharge my Duty, as far as my weak Capacity will conduct me.

I cannot, indeed, eſteem my ſelf in this great Station, parallel to Maſters in former Times; each Maſter was then choſen according to real Merit, ſo that the Craft was not only inſtructed in our ineſtimable Conſtitutions, but alſo in the Liberal Arts and Sciences.

I hope every Brother here is acquainted with the Antiquity, Riſe, Progreſs, and chief Intent, of this moſt ingenious and ſublime Science of Maſonry; the Perfection of its Performers, in very early Ages; the Eſtimation, Encouragement, and patronizing the Noble Myſtery by the greateſt Monarchs; and of the Fame that has been acquired to Princes, Cities and Nations, by erecting divine and glorious Temples, ſtately Palaces, triumphal Arches, Bridges, colloſal Columns, and beautiful Theatres, &c. conducted by judicious and learned Architects, whoſe valuable Remains are to be eſteemed as very great Bleſſings beſtow'd on us.

I think I ought in Juſtice to mention ſome of the great Reſtorers of Architecture, *viz. Serlio, Scamozi, Vignola*, and in particular the moſt renowned *Palladio*, whoſe moſt valuable Compiling, and Diſtribution

of

of Proportions, has ſurprizingly ſurpaſs'd all the preceding Maſters.

We ought in Gratitude to celebrate the Memory of the immortal *Inigo Jones*, as he was the firſt that introduc'd the *Aguſtan* Style in *England*, and eſtabliſh'd moſt juſt and noble Precedents to ſucceeding Ages of the Majeſtical Beauties of the Science of Architecture.

The Labours and ingenious Performances of that accompliſh'd Architect Sir *Chriſtopher Wren* are ſo many and excellent, that there needs not any one to ſpeak in their Praiſe; and particularly his indefatigable Induſtry and ſound Judgment in the enlarging the Streets in the City of *London*, (after the diſmal Fire in the Year 1666.) and the adorning the ſame by a magnificent Cathedral, and many beautiful Churches and publick Buildings, to the Glory of this Nation, an Honour to the Monarchs, and his own eternal Fame, and are worthy Examples for the Advancement of the moſt valuable Science of Maſonry.

We are in a Nation that may juſtly claim, at this Time, a Precedence to all Nations, by encouraging and carrying on the moſt beautiful Fabricks. Many Nobles and learn'd Men have been very ſerviceable,

by

by their ingenious Diſcoveries and Improvements in all Arts and Sciences, (and eſpecially that Learn'd Body of the Royal Society, who are worthy our Imitation,) and particularly induſtrious in the Study of Architecture, and have been, and ſtill continue, embelliſhing the Kingdom, to the Honour and Flouriſhing of Maſonry.

I think I have ſufficiently explain'd to you, the Utility and Excellency of the Royal Craft; and I hope you all induſtriouſly labour to be thoroughly acquainted with the ſolemn Ordinances and good Charges that has been made in the former and preſent Ages, by eminent and moſt worthy Brothers; their Inſtructions has been ſuch, as, if ſtrictly and duly obſerv'd, would make us the moſt renown'd Society on Earth; and I doubt not, but that the Generality of Mankind would, although Strangers to our Secrets, uſe us with an uncommon and moſt eſteemable Reſpect.

I muſt now, in the ſtricteſt Manner, charge you to be careful, and diligently to enquire into the Character of ſuch Perſons who ſhall interceed to be admitted of this Honourable Fraternity: I therefore, according to my Duty, forwarn you to admit, or even to recommend to be initiated Maſons,

ſons, ſuch as are Wine-Bibbers or Drunkards, witty Punſters on ſacred Religion or Politicks, Tale-Bearers, Bablers, or Lyars, litigious, quarrelſome, irreligious, or prophane Perſons, lew'd Songſters, Perſons illitterate and of mean Capacities; and eſpecially beware of ſuch who deſire Admittance with a ſelfiſh View of Gain to themſelves; all which Principles and Practices tend to the Deſtruction of Morality, a Burden to Civil Government, notoriouſly ſcandalous, and entirely repugnant to the Sacred Order and Conſtitutions of Free and Accepted Maſons. " And if any ſuch have " already crept in amongſt us, through the " Negligence or Ignorance of the Watch- " men upon the Walls, hard is our Lot in- " deed.—— For moſt dangerous are a Man's " Enemies, when they are of his own Houſe.

" Theſe, my deareſt Brethren, are Thieves " and Robbers, and never enter'd into the " Sheep-Fold by the Door, but climbed up " ſome other Way: Theſe make their Belly " their God, and their little ſordid Intereſt " their Idol: —— Theſe follow the Bre- " thren as the Multitude did our great Lord, " Maſter, and Exemplar, for the Loaves " and Fiſhes; and like them would cry " *Hoſanna* to day, and to morrow *Crucify*, " *Crucify*. —— " Let

" Let theſe be ever excluded the Congre-
" gation of the Faithful; let their Names
" be razed for ever out of the Book ℳ. and
" be buried in eternal Oblivion."

Such Perſons whom you honour with the the moſt antient and truly valuable Badge and Dignity of a Free and Accepted Maſon, their Character and Behaviour ought to be ſuch, as ſhall not be liable to bring any Reflection on the Craft.

Their Qualifications to be by ſtudying Architecture, working in the Craft, or Building Trades, ingenious Sculptors, Painters, or well skill'd in Arithmetick or Geometry, or otherwiſe qualified by real Merits, ſuch as may redound to the Encouragement, Promotion, and Honour of ſound Maſonry.

Thoſe of the Brotherhood, whoſe Genius is not adapted to Building, I hope will be induſtrious to improve in, or at leaſt to love and encourage ſome Part of the ſeven Liberal Sciences, ——" which in ſome Sort de-
" pend on each other, Muſick, Harmony,
" and Proportion run through all."

I am likewiſe in Duty bound to acquaint you, that it is highly neceſſary for the Improvement of the Members of a Lodge, that ſuch Inſtruments and Books be provided, as be convenient and uſeful in the Exerciſe,

ercise, and for the Advancement of this Divine Science of Masonry, and that proper Lectures be constantly read in such of the Sciences, as shall be thought to be most agreeable to the Society, and to the Honour and Instruction of the Craft. I cannot forbear mentioning those weak and very unworthy Brothers, who have been initiated only out of a vain slight Curiosity of bearing the Name of a Free Mason, and out of Pride and Ambition to claim the Title of Brother to Persons of Distinction, or to know the Nature of instituting, and by what certain Rules they are known to each other, (the most insignificant Parts of the Sacred Mystery;) others, as Victualers, with a View of having great Resort to their Houses; and to succeed the better in their Designs, publish themselves to be of the Society, not only to the Fraternity and worthy Persons, but even to the inferior Rank, inviting all to enlist, (only with the mean Expectation of an Entertainment,) promising them a Recommendation, and even an Admission. It is generally to be observ'd, that of these are the False Brethren, who fail in their Duty and Obedience, by their Ignorance, and being Strangers to the Intent and Constitution of the Sciences: They think

they are ſufficiently qualified, if they can make themſelves known to be Maſons, and are boon Companions, to ſing merry Songs, or create Mirth by ſome idle looſe Diverſion; and if either of theſe Brethren fail in their Expectations, either by not receiving ſo much Reſpect, Eſtimation, and Familiarity from the ingenious, worthy, duly qualified, and dignified Part of the Society, or from their not finding ſufficient Encouragement in their Occupations from the Brotherhood, as may uphold their irregular Livings, or by any private Diſagreement with any of the Fraternity, then theſe poor ignorant Wretches, to put a Gloſs on their own Infirmities, and who, not having the Fear of God before their Eyes, value no ſacred Obligations, turn Rebels, and endeavour to defame the Craft, by their vilanous pretended Diſcoveries, which are only Impoſitions on the Ignorant, and unjuſt Repreſentations of the Royal Fraternity, the Glory and Myſtery of which they are, by divine Providence and Ordination, incapable of ever attaining, and for which Reaſon it is evident, we are out of the Reach and Malice of thoſe wicked impious Monſters, " and " who all, unleſs they opportunely repent, " will be overtaken by the rigorous Judg-

" ments

" ments of God, for their Falſhoods and Per-
" juries, as were thoſe perfidious Traitors
" and Liars, *Cain*, *Judas*, and *Annanias*."

I am oblig'd in Duty to recommend to you, the happy Eſtabliſhment of our preſent Conſtitution, under the Direction and Government of a Grand Maſter, his Deputy, and Wardens, who all have been, and ſtill continue induſtrious in collecting and compiling good Charges and Ordinances, regulating the particular Lodges, and in doing other good and laudable Acts, ſuch as are the only *Recipe* for a Cement to the Fraternity, and ſure, experienc'd, and binding Rules for the flouriſhing of the Craft.

" I therefore, my deareſt Brethren, greet
" you moſt heartily, and am glad of this
" Opportunity to rejoice with you, inaſmuch
" as it hath pleaſed the Almighty One, E-
" ternal, Unalterable God, to ſend out his
" Light, and his Truth, and his vivifying
" Spirit, whereby the Brotherhood begins
" to revive again in this our Iſle, and Prin-
" ces ſeek to be of this ſacred Society,
" which hath been from the Beginning, and
" always ſhall be: The Gates of Hell ſhall
" never prevail againſt it, but it ſhall con-
" tinue while the Sun and Moon endures,
" and till the general Conſummation of all

" Things; for ſince God, my deareſt Bre-
" thren, is for us, who can be againſt us? —
—" Ye are living Stones, built up a
" ſpiritual Houſe, who believe and rely on
" the chief *Lapis Angularis*, which the re-
" fractory and diſobedient Builders diſal-
" low'd; you are call'd from Darkneſs to
" Light; you are a choſen Generation, a
" royal Prieſthood."

I ſhall now cloſe my Diſcourſe, by earneſtly admoniſhing you to a due and conſtant Attendance at your Lodge, and heartily wiſhing you a true Light in your Underſtanding; that you may inſtruct, love, cheriſh, relieve, and promote the Intereſt of each other; that you be induſtrious in improving or regulating this moſt honourable Society; and that you will ſhew your ſelves worthy Members, by ſparing neither Coſt nor Pains to contribute to the Glory of this worthy Aſſembly: And for a more full Account of your Duties, I refer you to a thorough Acquaintance with the Conſtitutions and Orders.

Finally, Brethren, (I ſpeak now to you in holy Brother St. *Paul*'s Words,) " Farewel:
" Be perfect, be of good Comfort, be of
" one Mind, live in Peace, and the God
" of Love and Peace ſhall be with you."

EPILOGUE

On *Friday* the 27th Day of *December*, 1728. the Right Honourable the Lord *Kingſton*, Grand Maſter of the Ancient Society of Free and Accepted MASONS, beſpoke a Play, *viz. The Second Part of King Henry* IV. to be Acted on the *Monday* following at the Theatre Royal in *Drury-Lane*, for the Entertainment of the Brethren, and order'd a new Prologue to be ſpoke on that Occaſion; as alſo a Scene to be alter'd, for introducing the 'Prentices Song, as publiſh'd in the Conſtitutions, which was done accordingly; and all the FREE-MASONS in the Pit and Boxes join'd in the *Chorus*, to the entire Satisfaction of the whole Audience.

The Prologue was ſpoken by Mr. *William Mills*, and the Epilogue by Mrs. *Thurmond*, a FREE-MASON's Wife, and are as follow:

PROLOGUE.

Spoken by Mr. *William Mills*.

YOU'VE ſeen me oft in Gold and Ermine dreſt,
And wearing ſhort-liv'd Honours on my Breaſt,

But

But now the Honourable Badge I wear,
Gives an indelible high Character.
And thus by our GRAND MASTER *I am ſent,*
To tell you what by Maſonry is meant.

If all the ſocial Virtues of the Mind,
If an extenſive Love to all Mankind,
If hoſpitable Welcome to a Gueſt,
And ſpeedy Charity to the Diſtreſt,
If due Regard to Liberty and Laws,
Zeal for our King, and our Country's Cauſe;
If theſe are Principles deſerving Fame,
Let MASONS *then enjoy the Praiſe they claim.*

Nay, more, tho' War deſtroys what MASONS *build,*
E'er to a Peace inglorious we would yield,
Our Squares and Trowels into Swords we'll turn,
And make our Foes,—the Wars they menace—mourn,
For their Contempt, we'll no vain Boaſter ſpare,
Unleſs, by Chance, we meet a MASON *there.*

EPILOGUE.

Spoken by a MASON's Wife.

WITH what malicious Joy, e'er I knew better,
Have I been wont the MASONS *to beſpatter?*
How greedily have I believ'd each Lye
Contriv'd againſt that fam'd SOCIETY?
With many more complain'd ——*'twas very hard*
Women ſhould from their Secrets be debarr'd;
When Kings and Stateſmen to our Sex reveal
Important Buſineſs which they ſhould conceal:
That beauteous Ladies, by their Sparks ador'd,
Ne'er yet could wheedle out the MASON's *Word;*
And oft their Favours have beſtow'd in vain,
Nor cou'd one Secret, for another, gain.
I thought — *unable to explain the Matter,*
Each MASON, *ſure, muſt be a Woman-Hater.*
With ſudden Fear, and diſmal Horror ſtruck,
I heard my Spouſe was to ſubſcribe the Book.
By all our Loves I begg'd he would forbear,
Upon my Knees I wept, and tore my Hair;

But

But when I found him fix'd, how I behav'd!
I thought him loſt, and like a Fury rav'd;
Believ'd he would, for ever, be undone
By ſome ſtrange Operations undergone.
When he came back, I found a Change, 'tis true,
But ſuch a Change as did his Youth renew.
If magick Charms they practis'd, it muſt be
In Æſon's Cauldron, that they made him free;
With roſy Cheeks, and ſmiling Grace, he came,
And ſparkling Eyes, that ſpoke a Bridegroom's Flame.

Ye marry'd Ladies, 'tis a happy Life,
Believe me, that of a FREE MASON'S *Wife,*
Tho' they conceal the Secrets of their Friends,
In Love and Truth they make us full Amends.